The Review.

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THE GERMANS IN COLONIAL TIMES.

In a recent, very interesting volume*) Lucy F. Bittenger has attempted to bring within the compass of a single rapid narrative, a résumé of all that local annalists, in different parts of the country from Maine to Carolina, have brought to light concerning the first German settlements in the different colonies. The book, while it is not without its errors of interpretation and statement—among which may be cited the claim made on page 247, that David Rittenhouse, who was of Dutch stock, was a German, and the assertion made on page 256, that Dr. John Connolly, who was exchanged in 1780, was kept a prisoner until the close of the Revolutionary War, gives many facts which, while not of special significance so long as they remain isolated, go to justify, when collated, the author's view that a mistaken emphasis is put upon the purely English element of the American people.

Among the not uninteresting facts given are that United States Senators Frye and Fessenden were offshoots from the German settlement of Fryeburg, in the eastern foot-hills of the White Mountains; that John G. Saxe, the New York poet, whom Mr. Stedman strangely excluded from his recent anthology, was an offshoot from a German settlement in Massachusetts, the poet's grandfather being one Daniel Sachs; and that the Waldo family, from which Ralph Waldo Emerson took his middle name, was of German origin, von Waldow being converted into Waldo. The founder of the German settlement of Waldoboro in Maine, by the way, seems to have been guilty of deceiving his colonists; and we hope the author is not entirely exact when she says that he became a typical American, for Gen. Waldo failed to provide for his settlers the shelter and church which he had promised them,

*) The Germans in Colonial Times. By Lucy Forney Bittenger, author of 'Memorials of the Rev. J B. Bittenger' and of 'The Forney Family of Hanover, Pa. Philadelphia: J. B. Lippincott Company.

and he abandoned them to a condition of life in which they were without clothing, chimneys to their houses, mills to make flour, or ovens to bake bread—the colonists whom Waldo had deluded into coming to America living through their first winter upon rye bruised between stones and made into broth. These Germans participated in the siege of Louisburg.

The records made by the colonial Germans of New York, Pennsylvania, New Jersey, Maryland, Virginia, the Carolinas, and Georgia is an honorable one. In all these colonies the Germans at an early day had important settlements, towns, schools, churches, and industries, and from these colonies sent contributions of soldiery to our early wars, statesmen to our early councils, and men of high character and learning to many walks of life.

FRENCH-CANADIANS AND ANNEXATION.

The Quebec *Vérité* (No. 16) declares, against the *Fortnightly Review*, that the loyalism of the French-Canadians is not a myth but a reality, as they have more than once proved at the price of their blood. It adds, however, that, while this loyalism is real, solid, and well-reasoned, it is not by any means over-enthusiastic, especially of late, inasmuch as many things have happened which have tended to disgust the French-Canadians with everything British. In the East, the official use of their tongue has been abolished; in Manitoba, the Catholic separate schools have been done away with; the representative of the royal family who visited Canada last year, openly showed his contempt for the French language, the present Governor-General has not the sympathy of the French-Canadians, and his presumptive successor, Lord Milner, is still more unpopular. In a word, the French-Canadians believe that the English government and people are "francophobes." Nevertheless, they are not yet by any means ready to advocate annexation to the United States. "*Ils redoutent toujours cet abime*," declares Mr. Tardivel; but at the same time he expresses his belief that in case of a war between Great Britain and the United States, the French-Canadians now naturalized in this country would succeed in inducing a considerable number of their brethren within the old Dominion to support the American government against England.

As we see it, the annexation of Canada to the United States is an iridescent dream. The Dominion will not, of course, in the long run, remain a British colony. "No community of people, naturally separated from others geographically, or by race, trade, or any strong circumstance..... ever willingly remains a colony.

The instinct to set up housekeeping for itself and resent outside interference, is as natural and as strong as the same instinct in the individual. The stronger the manhood in the community, and the more effective the occupations of the inhabitants in developing primal manhood, the stronger will be the tendency to independence, and the stronger and more desparate the patriot party." Thus Sydney George Fisher in his newly published and absorbingly interesting book, 'The True History of the American Revolution' (J. B. Lippincott Company, 1902). And in another place he says: "Every British colony is now held down to....a severe condition by a military and naval force so overwhelming that there is no use even of discussing resistance or change. The patriot party must remain quiescent, and adopt, like our ancestors, the phraseology of loyalty until some distant day in the future when England's power shall wane."

That distant day will probably see the rise of two northern republics: a British-Canadian commonwealth and a "New France," such as it exists in the dreams of so many of our French-Canadian Catholic brethren to-day.

COWARDLY EDITORS.

There is scarcely one among the better class of our Catholic American newspapers (we speak of those printed in the English language) which does not now and then profess the most profound admiration for fearlessness and independence in a Catholic editor. Only the other day the *New Century* of Washington (quoted in the *Catholic Transcript*, Dec. 11th) served notice upon all concerned that it was heartily tired of the bombastic Catholicity of certain organs and of the clouds of incense wafted upward from the sanctums of platitudinous weeklies and the rostrums of pandering public orators.

The *Transcript* (l. c.) on its own part confesses to a hearty relish of sound and spicy criticism coming from Catholics and directed to the public good: "If we can not stand a little rasping, we are weak and degenerate indeed. It may be also that we are altogether too well-pleased with one another. The Catholic press is expected, as a matter of course, to break forth on every possible occasion in paeans of praise of every man who stands forth in prominence and pride of place. It takes cognizance of nothing but the perfect. This is a habit and a bad one, too.....We need criticism, and criticism which will bite and inflict burning wounds. If dealt out considerately, it will serve to spur us onward. When we shall have become saturated with the vile and degrading platitudes of sycophants, we will be in a bad way, in-

deed. The churchman who counts upon such insubstantial and insincere vaporings, is in jeopardy and needs a liberal allowance of well directed and stoutly administered criticism. The public good requires that he be pulled down to earth and given such ballast as will make him cling to safe waters and never seek to sail forth upon the fog."

That is all very well and fine in theory. But when it comes to putting their sound critical principles into practice, these stout-hearted champions of "the truth, the whole truth, and nothing but the truth," fail most lamentably, especially when "the churchman" who clearly "needs a liberal allowance of well directed and stoutly administered criticism," happens to be an evangel of their own ecclesiastico-political gospel. Then they invariably forswear their sound critical principles and hasten to increase the thick cloud of incense and fulsome flattery that rises from the sanctums and the rostrums. And if THE REVIEW should happen to step in to do the needful but neglected work and to remind them of their own amissness, they either raise a terrible howl or crawl back into their holes and pull the holes in after them.

How can the Catholic public and the public at large respect an editorial profession that is too cowadly to practice what it preaches?

"CATHOLIC DEPARTMENTS" IN "DEPARTMENT STORES."

Among the new departures of the big general merchandise bazars called department stores, are "Catholic departments," catering with a special display to the trade of the Catholic public. It appears from a protest by Mrs. Margaret M. Halvey, in the November *Rosary*,*) that these displays are often offensive.

"The Catholics know," writes Mrs. Halvey, "that the Rosary as it hangs suspended above a store counter, is no more than any ordinary string of ordinarily pretty beads displayed for the multitude to handle and admire, though one shrinks from the spectacle of the crucifix so utilized! They know that the 'Madonnas' and 'St. Anthonys' for whose occupation a little corner has been filched from the mechanical toys and Punch and Judy exhibitions of the season, have no religious significance whatever in this connection.....

"As befits its estimated monetary value, the 'show' is usually attended by the young recruits of the counter—girls just old enough to consider funny the would-be witticisms of the embryo

*) We do not receive the *Rosary* and quote from the Portland *Catholic Sentinel* (Dec. 18th, 1902.)

dude making his rounds of the holiday attractions. In his up-to-date equipment is now included a refined jest or two respecting St. Anthony's position as patron of the 'Lost and Found Department'—St. Joseph's reputation as a matrimonial agent, etc., and with these he considers himself irresistible to the custodian of the Catholic (?) corner.

"Now of course, if sales were the primary object (not entertainment) this line of trade would be catered for as are the multitudinous others which constitute the modern hodge-podge known as a department store. Articles would be intelligently bought in quantities large enough to allow selection—they would be intelligently shown in quarters where refined folks might be likely to discuss such personal matters as religion, and they would be intelligently advertised in the columns of a Catholic newspaper and magazine.....Instead these mediums are consistently ignored and in the columns of the sensational 'dailies,' sandwiched between 'Temptations in Tinware,' 'Sacrificed Suspenders,' and ten cent editions of popular novelists, you may read the announcement that 'Objects of Catholic Devotion Can Be Had Here.'

"It is not long since one of our magazines exposed editorially a scheme which for a time flooded the cheap jewelry market with brassy trinkets bearing the inscription: 'Jesus, Mary, Joseph, pray for us!' It is not wonderful to hear that these were manufactured by Jews, but is it not most wonderful that Catholics were found to buy them? On this gullible minority, the existence of which is thus proven, our holiday exploiters depend..... Is it not time for Irish and Catholics to let it be known that they consider nationality and religion insulted by this flagrant 'using' of them for revenue only?"

".....the 'Catholic Corner' may eventually erect its altar as an object lesson in the artistic drapery of laces and other details. Prevention and remedy are in our hands; it only remains for us to discountenance parodies and insist that if Catholic trade is an object, it shall be treated with the consideration, it deserves—proper advertisement, fitting environment, and intelligent attendance."

In all our large cities, where the department stores flourish, there are Catholic book-stores where objects of devotion can be procured from responsible dealers. If the Catholic public would patronize these, as they ought, the big department stores would soon cease to display rosaries, holy-pictures, etc., in an offensive manner.

ON THE INFERIORITY OF OUR CATHOLIC NEWSPAPERS.

A Catholic laymen who gives his support to many religious newspapers, writes:

THE REVIEW is justified in its standing complaint that the great majority of our Catholic American newspapers are not edited by men of competence. After having subscribed to several of these periodicals with the sole purpose of giving my support to the Catholic press, I must say that I am grievously disappointed with both their religious and literary standard and tenor. One of the best of them is the *Catholic Columbian*, of Columbus, Ohio, which I recently added to my list. Yet in the very first number (49) which I perused with a critical eye, I found deplorable traces of a slovenliness of thought and style which is simply appalling. Not in the news columns alone—for this there may be some excuse—but in the editorial columns as well.

In the first editorial item I am told: "Make use of now—there is no other time." Besides being trivial, this is inaccurate. And what would you say of such English as this: "The nearest we can get to happiness here below is peace"?

Here is another specimen of *Columbian* English: "How pleasant is the home in which all the members of the family receive the sacraments often! Christ rules all hearts. There is love, with mutual forbearance, gentleness, and help. It is a foretaste of Heaven." Do you know any Catholic "home in which all the members of the family receive the sacraments often"? If you do, it must be a home of invalids. Ordinary Catholics, in good health, go to church to receive the sacraments. "Christ rules all hearts." This is a general proposition, evidently meant, in this connection, to be particular: "There Christ rules all hearts." But even if formulated in correct language, it is not true. We all know Catholics who receive the sacraments often and yet do not let Christ rule their hearts.

Again: "President Eliot has acquired the habit of being a knocker." What execrable English!

One more specimen: "Every young man who is at work should hire a seat in a pew in church and assist at the high Mass on Sundays." No young man can hire a seat while he is "at work." It is something he will have to do in his leisure hours, because it involves a call upon the pastor or some one delegated by him. "That," the *Columbian* continues, "is the parochial Mass. That is the Mass at which the most instructive sermons are preached. That is the Mass that every member of the parish, not prevented, should attend." The high mass is sometimes called the parochial mass *par excellence*. But every mass said for a parish is a parochial mass. Nor is it generally true that the most instructive sermons

are preached at high mass. In the church which I attend the pastor and the assistant change off in preaching. One Sunday the pastor preaches at the early mass and the assistant at high mass, and on the following Sunday this order is reversed. Since the pastor is far and away the abler preacher, we get "the most instructive sermon" alternately at early and at high mass. Nor is the proposition enunciated in the last sentence generally true, even if, by a stretch, we concede it to be passable English. There are many large parishes where the size of the church makes it physically impossible for all members to attend high mass.

To make a long story short: What edification are we of the laity to extract from such Catholic journals as the *Columbian*, whose editor not only fails lamentably in his use of English, which is to him evidently a foreign tongue, but almost as egregiously in his theology? And I have said that the *Catholic Columbian* is considered one of the best Catholic newspapers of the country!

A writer in the *American Ecclesiastical Review*, some months ago, took the ground that the Catholic press has no right to demand the support of the Catholic public unless it makes itself worthy, in tone and tendency, of the sacred cause it endeavors to serve. Was he right? And if he was right, can we not all safely absolve ourselves from the duty of subscribing for our Catholic newspapers so long as they are managed and edited by incompetents?

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The question is addressed to THE REVIEW; but we prefer to let the *Catholic Columbian* and the rest of the so-called Catholic newspapers of the country answer it to their own satisfation and that of our critical correspondent.

* * *

AN IMPORTANT POINT IN THE REORGANIZATION OF ASSESSMENT MUTUALS.

We have received this enquiry:

In regard to the fraternal insurance problem, permit me to ask: How shall we provide for the evident deficit of these organizations, resulting from the too low rates paid by the present members? Aside from the reserve fund, this is what I mean. A member has been paying a monthly assessment of eighty cents to cover an insurance of $1,000. Now, according to standard rates, he should be paying more. His portion of the reserve fund with compound interest will not cover the monthly deficit. Therefore, it is clear that for future safety not only must rates be adjusted to standard rates, but we must make provision for

the already existing deficit, and for present members rates must exceed standard rates after adjustment till the deficit shall have been covered—and after this only may they drop to standard rates. It will evidently not do to provide only for the future deficit and adopt standard rates, but for the present deficit provision must also be made. Hence more than standard rates will have to be paid for some time by the old members, and standard rates can with safety be adopted only after ample provision has been made for past mistakes. Either this must be done, or death-benefits must be lowered provisionally. Is any other way possible out of these clutches of unsound finance? So far I have not seen this point discussed, and shall thank you for any light on it.

(Rev.) FRANCIS L. KERZE.

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This enquiry has been to a limited extent already discussed in our comments on the Family Protective Association of Wisconsin, on page 596 of last year's REVIEW. What Rev. K. desires to know is, briefly, how to provide, in the reorganization of an assessment mutual into a life insurance company on the level premium plan, for the deficiency existing through insufficient payments by the members in the past. There is but one safe way of doing it.

Assuming that the assessment company had 1000 members of equal age at entry, 25 years for example, who after 5 years' membership wish to reorganize as a level premium company and agree to pay the regular premium on the basis of the American Actuaries table of mortality, with 4 per cent. interest earnings and a small addition for expenses; the net annual premium for life would be $14.72 per $1,000, for age 25; making due allowance for expenses, $16.46, as charged by the best American regular life insurance companies, should be sufficient.

Had the company commenced operations 5 years ago, it would have to show for every $1,000 policy outstanding on a risk 25 years old at entry, after 5 years' membership, $40.58, making for 1000 members a reserve of $40,580, which is the deficiency under existing circumstances. As it is not likely that the members are in a financial position to pay in cash their share of this deficit, the next best thing to do is to charge it against each policy as a loan, lien or advance, whatever it may be called, subject to an interest payment of 4 per cent. a year by the insured, until he is able to cancel the debt. In case of death before liquidation of the charge, the same must be deducted from the face of the benefit, and in case of lapse the surrender values of cash, paid up or extended insurance, must be based on the amount of the reserve remaining after the lien was deducted from the proper amount.

In other words, the members willing to pay the standard rates

in future for their policies, must get it figured out how much reserve should have accumulated for each $1,000 of outstanding insurance, according to age at entry and duration of membership; whatever reserve fund is on hand, should be divided in proportion among the members as a credit item for the reserve on the new basis, and the deficit thus ascertained for each member must be considered as a debt due the organization. He could give a note for same, bearing 4 per cent. interest annually, with the understanding that the same be carried as an asset by the company, to be deducted from his policy at time of settlement. The interest should be paid in cash with the annual premium.

In the case illustrated above, the "old" members (age 25 at entry) would pay $16.46 a year, plus 4 per cent. on $40.58, making a total premium of $18.08 a year, while new members joining at age 25 would have to pay but $16.46. In the case of death the older member would have a claim of $1,000, less $40.58, making $959.42 insurance, while the policy of the new member would yield $1,000 in full. Is this clear?

THE IMPORT OF THE MARIAN MOVEMENT.

The *Katholik*, of Mayence, publishes in its November number a sympathetic account, from the pen of P. Augustine Rösler, C. SS. R., of the International Marian Congress held last summer in Fribourg, Switzerland. A distinctive feature of this, the fifth gathering of its kind, was that it marked the beginning of the true internationalization of the Marian movement, which, until recently, bore a French and Italian stamp. On the import and raison d'être of these congresses in honor of the Blessed Virgin Mary, P. Rösler says:

The giant battle of intellects in our day has its last ground in the negation or misconception of the supernatural in the life-mission of the individual as well as of the entire human race. Materialism and Naturalism proudly rise up against the religious acknowledgment of this vital element, which everywhere forces itself upon the mind and exerts such a powerful influence in practical life. Hence the champions of the Christian faith are bound to defend all the more strongly the power of grace and dogmatic truth, and the divinely ordained necessity of the supernatural in the purgation and perfection of human nature. The Founder of Christianity tells us expressly, His Apostles unanimously affirm, and the history of the Church through all the ages testifies, that victory depends precisely upon the courageous affirmation of the supernatural faith, in science and still more in life, not on weakly compromises with a civilization that has es-

tranged itself from God. Now, the attacks of infidelity unite as in a focus lagainst the third article of the Apostolic Creed,—the birth of the Saviour of Mary, ever virgin. His extraordinary knowledge of Christian antiquity and its literature serves the foremost leader of a large portion of German Protestants, Prof. Dr. Harnack, only to conceal the incredible superficiality of modern infidels in their combat against this portion of the gospels. Thus the Virgin Mother of God, who, as such, is inseparably united with her divine child, becomes literally the sign of contradiction for one party and the sign of victory and courage for the other. And herein lies the justification and meaning of the Marian congresses, which have spontaneously sprung up from the conditions of the times. That the cult of the Blessed Virgin is intimately bound up with the Catholic faith and has gradually developed, in the organic evolution of the Church, into a spiritual power, is acknowledged both by her enemies in their abuse and blasphemy, and by Catholics of every station in life in their praises from generation to generation, as predicted by St. Luke (i, 48). Therefore no earnest and sincere Catholic can fail to be interested in the spontaneous rise of the Marian movement with its international congresses, which must needs exercise an influence upon theological science, ecclesiological art, and ecclesiastical and social life.

THE KNIGHTS OF COLUMBUS.

There is no denying the progress made during the past year by the "Knights of Columbus." Our own view of this order and the causes of its present prosperity are too well known to require reiteration. We note, *à titre de curiosité*, that a staff writer of the *Denver Catholic* (No. 17), who signs "Credo" and who has on various occasions shown his sympathy for this order, sees the real strength of the "Knights" not in their insurance feature (in which he says only one-fourth of the members participate) nor in the secret features (which he considers "valuable" only "as a means of discipline," and "to a certain extent attractive"), but in their social feature, which, he declares, "has already made the other features subordinate."

He intimates that this "social feature" will gradually become predominant and "the others sink into insignificance."

If "Credo" speaks for the "Knights," his utterance denotes that they are wisely shifting their ground. It is not so long ago since we were advised by prominent members, publicly and in private, that the "secret features" were their main raison d'être and point d'appui. Possibly they feel that these "secret feat-

ures," if they do not gradually "sink them into insignificance," will, eventually, prove the undoing of the whole order.

So far as the "social feature" is concerned, we for one do not think it justified the creation of a new national body. The existing Catholic societies, which, in the opinion of many, already split up the Catholic body more than is good for the cause, could have been so developed, without danger to their integrity and separate objects, as to supply as much opportunity for social intercourse as their members might reasonably desire. There is even made against the "social feature" of the Knights of Columbus this objection—as our regular readers know from previous articles—that it leads many members into "society" oftener than their social necessities, and especially their purses, warrant.

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In the opinion of Rev. Father Rosen, who, as our readers may remember, was instrumental in bringing about the condemnation by the Roman authorities of the Odd Fellows, the Knights of Pythias, and the Sons of Temperance, Rome will not condemn the Knights of Columbus unless it can be proved 1. that their ritual is un-Christian and based on paganism, new or old, and, 2. that the order is apt to prove dangerous to the Church by causing a division among its members.

Both these points can, we believe, be clearly and fully established. For 1. the ritual of the Knights of Columbus is at least in part based upon rituals of the average present-day secret society, which are all more or less pagan; and 2. the Knights of Columbus are undoubtedly creating division by setting themselves up as better Catholics than others, making membership in the K. of C. the standard of enlightened Catholicity.

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As for certain utterances of Msgr. Falconio, recently quoted in the newspapers, we may be permitted to remark that they in no wise constitute a formal approbation of the Knights of Columbus.

HOW OUR DEPENDENCIES ARE BEING "AMERICANIZED."

This is prettily exemplified by the following incident, for which we have the authority of the extremely respectable and reliable N. Y. *Evening Post* correspondent at Honolulu. We condense his account in the *Post* of Dec. 13th:

Judge Gilbert F. Little of Hilo spent a considerable part of Thanksgiving Day in going about the town stopping men whom he found at work. His efforts were directed particularly at the men employed on contracts for street work. Taking Police Cap-

tain Lake with him, Judge Little made the rounds of the streets, ordering all men he found at work to knock off and take a holiday. The presence of the police officer had a coercive effect, and the men quit work. The contractor made complaint to Engineer Gere of the Public Works Department, under whose supervision the contract is being carried out, and Mr. Gere protested to Judge Little. He represented that the contractor was behind with his contract, that the men were being paid for overtime, and were in consequence anxious to work.

"It don't make any difference," replied Judge Little. "There are only two American holidays. One of them is the Fourth of July and the other is Thanksgiving Day. President McKinley and President Roosevelt have both spoken to me personally about doing all I can to Americanize the islands, and it is my duty to do what I am doing. They can not work on this American holiday. If they want to catch up with the work or run the steam roller when there is no traffic to interfere, *let them apply to the sheriff for a permit to work on Sunday. But I can not let men work on an American holiday. These islands must be Americanized.*" (Italics ours!)

NEW LIGHT ON LOUIS KOSSUTH.

Modern historians are continuing their work of fierce iconoclasm. The Lippincott's are getting out "true biographies" of our own revolutionary heroes, and now comes a pamphlet from Pittsburg which shows up Louis Kossuth in his true colors. We take over the following interesting summary of its contents from the January *Messenger*:

"When Kossuth came here in '51, nothing was too good for him. He was considered to be a sort of an unsuccessful Hungarian Washington. He was everywhere fêted and feasted and honored in every possible manner. Congress even invited him to the Capitol and great demonstrations were made in his honor; and the world has been afflicted with Kossuth hats ever since. Yet this pamphlet, which is made up of extracts from writings of distinguished Hungarians, describes him as a thief, a coward, an embezzler, a traitor and what not else beside. The Hungarian text is given for those whom it may attract. The peculiar thing about it all is that Kossuth was not even a Hungarian. He was a Slovak. The Slovaks were pining for liberty as much as the Maygars were, but Kossuth not only deserted, but oppressed his own race, whereas, if he had united Maygars, Croats, and Slovaks in one federation he might have made head against the Hapsburg dynasty and freed them all. But according to the writer, Kossuth was out for Kossuth and no one else."

MINOR TOPICS.

Some Remarks of Msgr. Keane.

In Omaha, Neb., the other day, at a banquet given to Mt. Rev. Msgr. Keane, Archbishop of Dubuque, this voluble prelate, according to the *Western Watchman* (Dec. 18th), speaking of the Parliament of Religions, said:

"I am glad it was my privilege to represent Mother Church in that convention, where men of all beliefs met to protest against all forms of disbelief...."

Which is rather a remarkable confession after the Holy Father's well-known condemnation of that much-talked-about parliament, and his express prohibition of all Catholic participation in such assemblies in future.

Archbishop Keane is also quoted as saying:

"I have been practising my teachings ever since I began to talk: and think my dinner agrees with me as well as the dinner agrees with those who wash their food down with whiskey and beer."

If America, as His Grace continued to say, is really the one country "where God has given to humanity the chance for its highest development," there is perhaps some hope that those who do not use spirituous liquors at their own meals, will develop a sufficient degree of gentle tact and good manners to refrain from insulting men who prefer to make a moderate use of these gifts of God after the example of Christ himself, who not only consecrated wine by changing it into His precious body and blood, but also encouraged the guests at the wedding of Cana "to wash their food down" with a liquor which contains an even greater percentage of alcohol than our ordinary beer, by miraculously converting the "ideal temperance drink" (clear water) into a fluid which Msgr. Keane would fain make it a crime for any Catholic to drink or sell.

The Italian Problem.

The "Italian problem" in this county grows in importance with the increasing tide of immigration from sunny Italy. Thomas F. Meehan, in the *Messenger* (No. 1), gives appalling statistics regarding Protestant missionary propaganda in New York city among Italians of all classes. He shows how the poor immigrant, the moment he lands on Ellis Island, is met by agents of these organizations, and how their influences, all tending to rob him of his faith, encompass and permeate his daily life after he has settled down among his countrymen. Something must be done, but what? "No more difficult problem," rightly says Mr. Meehan, "has ever confronted the bishops of this country than that of providing our Italian immigrants with the means of practising and preserving the religion to which they all belong, and the only one which they will ever profess." There are some twenty churches in New York which look after the spiritual welfare of the Italians, and Archbishop Farley has lately organized a missionary band for their particular benefit. But it seems they are latterly coming over in such vast multitudes that more effective

and concerted efforts ought to be made in their behalf, especially in view of the active Protestant propaganda, organized ostensibly to help and uplift, but in reality bent on robbing of their faith these poor people whom a godless government has driven from their country.

Uncertain Gambling.

Referring to a circular letter (without date) recently sent out by a local "security company," it will be sufficient to quote one section thereof, as follows:

"Our principal source of income is from our operations and investments in the grain markets in St. Louis and Chicago and the stock markets in St. Louis and New York. In dealing in the grain or stock markets we operate under a plan or system that we have found most reliable in the past, and one that has always produced good results."

This concern invites "deposits," upon which it promises interest at the rate of 6 per cent. per month!!

Is it hardly conceivable that any subscriber of THE REVIEW could think of "investing" his money in such an institution. It is plainly stated in the above quoted letter that the expected profits are to come from "operations" on the grain and stock markets, in other words, from gambling. Well, some gamblers are successful—may be able to pay for borrowed money 6 per cent. a month and still have some profits left. As a general proposition for the investment of savings, however, an old-fashioned poker game between friends should offer greater attractions, since in that case the player has a chance to know what hand he is betting on, instead of "going it blind" as in this misnamed "securities" company.

Education and Crime.

In the Philadelphia *Record* of January 4th, Dr. Arthur McDonald, specialist in the United States Bureau of Education, is quoted as beginning an official report to Congress as follows:

"It may be said, with few exceptions, that within the last thirty or forty years there has been an increase, relative to population, in crime, suicide, insanity, and other forms of abnormality."

Discussing the connection between increased crime and growing luxury, the Doctor says, statistics show that in our country the group of States which show the greatest education and intelligence, as the North Atlantic, North Central, and Western, also exceed in insanity, suicide, nervous diseases, juvenile criminals and almshouse paupers.

It goes without saying that the States referred to have comparatively the best equipped and best developed public schools. Thirty or forty years may, moreover, be considered as a sufficient space in which to give our present system of public education a thorough trial. And now the result, as given out from official sources, spells such dismal failure!

Is it not about time for those of our non-Catholic fellow-citizens who still believe in the merits of an old-fashioned, but Christian education, which not only develops the mind but also forms the

character of children, to take steps for an improvement of modern methods in that line? Or do they prefer to wait, until the majority of voters have been "educated" in the modern fashion and every chance for a change of system is hopelessly gone?

The trials now going on of different army officers for cruelty in the Filipino war, deserve watching on the part of the public, since the defendants seem inclined to let "the cat out of the bag," so that the American people may gradually get some very interesting if humiliating information regarding the methods employed by the United States army, from the highest officers down. Major Edwin F. Glenn, Fifth Infantry, is charged with killing seven prisoners of war and in defense desires the presence of General Chaffee and other high officers as witnesses for the purpose of showing, by the orders received, that such severity was permissable. A force of "insurgents" clad in American uniform had greatly annoyed the American troups, and Major Glenn claims that General Chaffee had telegraphed as follows: "The division commander directs that, no matter what measures be adopted, information as to the whereabouts of this force must be obtained." (Philadelphia *Record*, Jan. 6th.)

This order was his authority for the application of the "water cure," and it is claimed that officers generally so understood it. What does the War Department say? Here may be the explanation of the unwillingness of the Washington authorities to ventilate the "heroism" of our army.

In the latest number of his *Historical Researches* (vol. xx, No. 1) Mr. Martin I. J. Griffin, to-day indisputably the leading authority on American Catholic history, reiterates his oft-expressed conviction:

"You need never expect Catholics of prominence during colonial times to have Catholic descendants. That's very exceptional. The grandchildren of the prominent Catholics of to-day will not be Catholics very generally." (P. 10.)

Why not? Mr. Griffin will doubtless answer: On account of the mixed marriages.

But why do our "prominent" Catholics, like those of colonial and revolutionary times, so generally contract, or allow their children to contract, mixed marriages? Is there not something wrong with their boasted loyalty to their religion?

The Germans have a proverb about painting the devil on the wall. In a recent Rome despatch the devil of Cahenslyism was painted on the wall in lurid colors. We wondered whence the artist derived his paint. Now we read in *La Vérité Française* (No. 3446): "*M.* Cahensly, a member of the German Reichstag and President of the St. Raphael's Society, had a long audience Saturday with the Holy Father. The Pope discussed with him the constant harmony of the Centre party and the good work done by the Society of St. Raphael, expressing to *M.* Cahensly his sovereign satisfaction." And here all the while we believed Ca-

hensly plotting a new coup against the American hierarchy, which it is his notorious endeavor (teste *Western Watchman* et al.) to Teutonize. Our anti-Cahenslyites ought to apprize His Holiness of this man's wicked intentions!

The Committee of the New York Catholic School Board who report in the January *Catholic World* Magazine on the status of the parish schools of the city of New York, make this good point:

"The parish school is a factor in the public educational work of the United States and should not be classified under the heading of Private Schools, in which large tuition fees are charged and social distinctions recognized to favor the children of the wealthy. No such limitations are met with in the Parish Schools, founded and supported, with few exceptions, by representatives of the common people."

In justice to Catholics, parish schools should be everywhere classified by census takers and in the reports of school superintendents, under a proper heading of their own.

There is one Catholic clergyman at least who regrets the impending excision of unhistorical legends from the Breviary. It is Rev. D. S. Phelan of the *Western Watchman*. "We like the old Breviary stories, improbable and often impossible as they are," he declares (No. 9), because "they do not relate facts, but attest to the piety and faith and poetic faculty of the past ages of the Church. People in those days lived in touch with the saints; now they seem to hold communion more with the laboratories and libraries." Nevertheless, the truth must remain supreme. And: "*lex credendi, lex orandi.*" Perhaps Father Phelan will be able to get permission to use the old Breviary after the revision.

A subscriber writes:

Would it not be a good idea to display at the St. Louis Exposition a summary of Catholic school work in the United States, together with samples of the work of pupils? Each diocese should have the number of its schools tabulated, attendance given, grading explained, showing the number of pupils, teachers, value of buildings and annual cost of maintenance. This would be an "eye-opener" to the advocates of the public school system and might help Catholics to obtain more consideration from "the powers that be."

The figures on marriage in these United States which Census Director Merriam has recently given to the press, contain, besides the divorce statistics already commented upon, certain other returns which are by no means inspiring or hopeful. For instance, it is shown that there are 667 boys and 3,785 girls under fifteen years married. The "infant widowers" under the age of fifteen number 33, the "infant widows," 126. There are 7 divorced boys under fifteen and 30 divorced girls.